

THE BAPTIST.

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JUNE 15, 1905.

VOL. VII, NO. 24

Occurrence and Comment.

Aglipay, the Philippine reform bishop, claims 3,000,000 followers of the 7,500,000 Catholics in our new island possessions. It is said that he calls his movement a reform of Catholicism, rather than a revolt to Protestantism, because of his good political judgment. Last year the Aglipayites bought no less than 50,000 Bibles and Testaments. Wherever the flags of the United States and Great Britain float freedom comes to religious and educational institutions. These flags are great missionaries.—Argus.

It is said that there is a pagoda—a sort of shrine—connected with the Buddhist temple at Rangoon in Burmah India which locks for all the world like as if it were made of pure gold. It is the admiration of all beholders, and people say: "How devoted these worshipers must be!" But on a closer inspection it turns out that the gold is only gilt, and scarcely worth a dollar to the square acre. Does not this about set the pace for some Christian Revivals (?) Not to say a few Christians?

"The personal element in Evangelism was the theme for discussion by the B. Y. P. U. at Kansas City, but it appears from the report that the preacher presented the "pulpit element instead." It would appear that the personal element is best illustrated by the inspired reports of the striking instances of Moses and Hobab, Naomi and Ruth, Jesus and Nicodemus, and our Lord and the woman at the well of Samaria. The personal contact of a Christian life with the equipment of true knowledge and method. There you are.

It is often said that the fear of hanging does not deter from murder. The city of London has four times the population of Mississippi. There is large and constant decrease of murders in that city. The explanation may be in the fact that in one year there were 17 murderers, and every one of them was convicted and hung. In Scranton, Penn., it is said, there were 18 homicides in Nov. and Dec. last, and no hangings yet. Law without penal sanction has no power, it is only instruction, advice, entreaty, without authority.

For, let it here be said, there is a solidarity about the Southern Baptist people which makes it possible to reach the remotest country church with the influence

and impulse of the Convention. What is said and done in the great yearly gathering is passed on to the whole constituency, and is felt and responded to; and now that the New South is growing in wealth and prosperity to an extent, I am assured, little appreciated in the North as yet, the widespread interest felt in the work of the Boards will manifest itself in larger giving and more efficient service. This is a kind of rivalry which will awaken no jealousy in the North, but rather rejoicing and the heartiest Godspeed.—Examiner

A somewhat noted B. Y. P. U. worker insists that the efficiency of church workers is falling into decay and that the B. Y. P. U. are the people to rescue and resuscitate the churches. Is it possible that the pastors and churches are all failures, and that some mistake has been made by the Master in putting them forward as the main thing in it? One pastor seemed to think his B. Y. P. U. was such a force, and turned over his weekly prayer meeting hour to them. The result was that in less than two months the pastor had to come to the rescue to save the situation.

We try to have some patience and a good lot of sympathy with those semi-deluded souls who act and speak as if they felt that they must conduct the affairs of the universe. We tried it once and were miserable, but we are happy now. As we "mused one day the fire burned" and, like Aaron's calf, these thoughts came out:

God managed this world's affairs pretty well before we came into it, and doubtless will do so quite as well after we have gone out of it; therefore we will give Him the right of way while we are present in it, and try to do His bidding. Herein is rest.

Bishop Doane (Episcopalian) deals some titanic blows at the Roman Catholic claims in regard to the sanctity of the marriage relations. It is true Roman Catholics allow of no divorce, but they do what is equivalent when they declare the marriage null and void. They have "fifteen impediments" to marriage, and where a divorce is desired it is not hard to find that one of these "impediments" existed, and so the marriage can be set aside. The Pope's refusal to divorce Henry VIII is greatly harped on, while nothing is said of the Pope's declaring invalid the marriage of Louis XII to the queen who had been his wife twenty-two years. The plea was that she was fourth cousin to her husband. At the same time Louis gave a dukedom to Caesar Borgia, the

Popes illegitimate son, and this no doubt greatly helped His Holiness to see that the marriage of Louis was invalid.

Bishop Doane tells of a rich woman in New York who had been divorced and wished to marry again, but could not find a Protestant preacher willing to perform the ceremony. Whereupon she joined the Roman Catholics and had no difficulty in having her marriage to her husband declared null and void, on the ground that he had never been baptized.—Western Recorder.

It is sometimes said that all sects, when they had the power, have used it to persecute others. This, of course, is not wholly true. One religious sect of all that have had the power to persecute did not use that power when it was put in its hands, and that sect is represented tonight by this company of American Baptists. The only sword that Baptists have ever used is the sword of the Spirit. All through the ages in the old world, and in the new, they have stood for religious liberty. Will you glance for a moment at this record? We need to do it again and again that it may be borne into our hearts. Look at that Baptist, Roger Williams, and that magnificent Baptist state, Rhode Island. It is sometimes affirmed that the settlers in Maryland preceded Williams in standing for religious liberty. The answer is, that it is not so. No, the world will not despoil our Baptist people of the honor that is theirs and will never know the debt of gratitude she owes our people. Geo. W. TRUETT.

The power of the evangelist usually lies not so much in superiority of gift as in superior earnestness, manifesting itself in great directness of appeal and a positive belief in immediate results. And, if that be the case, it is clear that it is a gift within the reach of most of us. If we have it not, it is because we have not sought to possess it. We have not made it our business to save souls. We have not studied the art of persuasion. We have been content with some other function, more agreeable to our taste, which we have vainly imagined more important. Hence we have come to regard the evangelist as an expert in a branch of spiritual science which really belongs to the mere alphabet of our own calling as ministers. Expert in winning souls the evangelist may be, and let us thankfully acknowledge his gift; but the minister in his regular pastorate should be an expert too; and if he be not, nor seeks to be, it may be gravely doubted whether he is not false to his high vocation as the ambassador of Christ.—W. T. DAWSON.

The Inconsistency of Anti-Missions.

There is scarcely any religious tenet held by any Christian denomination that is more inconsistent with the spirit of Christ and which can be more easily exploded by the true Scriptural teachings than the hardshell position against missions.

The hardshell position is fairly well represented in a statement which an anti-missionary made to me recently, when he said, "God has elected all to salvation who will be saved. He has predestinated them to salvation according to the 'good pleasure of His will.' We cannot change God's election which is done according to the 'good pleasure of His will.' If He wills to save the heathen He will do it without our help. The missionary idea is inconsistent with God's decree."

This looks very logical, and especially so to the man who is anxious to accept it.

If the missionary idea is inconsistent with God's decree, then the New Testament example is opposed to the New Testament teaching, and the New Testament teaching itself an inexplicable paradox.

It is strange to notice that the hardshell doctrine is taken from missionary literature without any respect to the life of the man who promulgated it. If I am called upon to believe any man's doctrine or take his word as a standard of authority on any subject, I must first look into that man's life to see if his words are simply an abstraction of his mind or a rule and guide of his own practice. There is no use for any man to preach a doctrine and expect men to believe it if his own life is wholly inconsistent with his teaching. Especially is this true in religious matters. There is no use to preach the Gospel of a changed life unless the Gospel does really change the life of men. A Christian life is, after all, the final argument for Christianity.

On this principle, then, let us look into the life of the men whose writings the hardshell quotes in favor of his position, and see if their life will sustain the anti-missionary plea. There is one of his favorite passages, Rom. 8: 29, 30, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He did predestinate, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified."

Who wrote that passage? Paul, the Apostle. Where was he when he wrote that passage? In Corinth, a heathen city. What business has he in a heathen country? Read Acts 9: 1-16 and you will find the Lord saying to Ananias concerning Paul, "He is a chosen vessel unto me to bear my name before the Gentiles," and in Acts 13: 1-5 you will find the church at Antioch, under the direction of the Holy Spirit, separated Paul to the work of a missionary, and he in company with Barnabas departed for distant lands to bear the "glad tidings" of salvation to the heath-

en world. This explains his presence at Corinth.

Another pet hardshell passage is Eph. 1: 5, "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will." Who wrote this? Paul. Where is he now? In Rome. Where is Rome? It is the capital of the heathen world and the very heart of Gentile power. What became of this Paul? He was executed at Rome. What for? For his faithfulness to his commission as the Apostle to the Gentiles. What is the point in all this. The point is that the hardshell will have to dispute the life of the Apostle Paul and dishonor his martyr death before he can use Paul's doctrine to prove the hardshell position on the question of missions.

If missions are inconsistent with God's decree, then the Holy Spirit made a mistake in separating Paul to the work of a missionary, and Paul spent his life fighting against the irrevocable purpose of God. If the hardshell is dependent on Paul's teachings, and Paul is his great authority to sustain his position, then from all reason and acceptance, I would dispute that God ever decreed or predestinated anything if I must take the words of a man whose life and death are a contradiction to his teachings.

We must conclude then that missions are not inconsistent with God's decree, but that evidently the missionary idea is a part of His purpose and in accordance with "His good pleasure." If we will accept the missionary idea as God's plan to work out his foreordained purpose to the world, then we shall be consistent and in line with all the Scripture teaching.

Then our doctrine will not dispute the right of Jesus Christ to command when He said, "Go into all the world and preach my Gospel to every creature." Let us accept the missionary idea, and then arm ourselves with all the strength of God's irrevocable decree, and intrench ourselves behind the immutable ramparts of his eternal purpose and be assured that our victory is sure and that ere long, according to God's foreordained plan the "kingdoms of this world shall become the Kingdoms of our Lord and His Christ."

SELSUS E. TULL.

Kosciusko, Miss.

Signs of Promise.

The great battle for which the world has been anxiously looking these weeks past has been fought. That was an inspiring moment when the great admiral gathered about him the men who were to begin the attack, and as he gave them orders he realized as did they that this would be the last time they would report for duty, but this did not dampen their ardor nor restrain their determination each man to do his full duty, to do his best. Ever and anon the wireless message of encouragement from the flag ship said the destiny of the empire is in your hands, and Japan expects every man to do his duty. Oh, that I could transfer those words from the scene of carnage of hurtling shell and screaming ball and sinking ship, and

put them in the hearts of our Father's children, even those whom Jesus is not ashamed to call brethren, so enlist them to the fullest discharge of duty in the campaign which closes for the year our work in missions. We face in these closing days of our convention year the necessity of more funds to meet our obligation than ever before in our history. These debts are ours and we alone must wrestle with them to the finish. Our brethren of other states may sympathize with us, may pray for us, but the obligation is ours, and for any one of us to fail is to make it harder for their payment. My brother, are you satisfied that a part which you ought to bear be put on the shoulders of another. You may say, "Well, I have done my best and my skirts are clear, I have delivered my soul, I have given my people the opportunity to give to State Missions, and while they did not do as well as I should like, other things are now on hand, and I must turn to them, even if State Missions suffer." Did you do your best when the collection was taken? Did you go among the people to talk with them and get some gleanings, or did you stop right there? If you stopped the matter, may I ask, did you do your best and may I not further ask will you not take hold again and say to the people, we ought to do more, we must do more for our State Missions. We need \$10,000.00 from this first day of June to go to convention free from all debt.

I have had to go into the bank on the completion of the Yazoo City church house to pay contracts made by Pastor Derrick and which we guaranteed by raising \$6,000.00 in pledges last July at Hattiesburg. About \$2,800.00 of these pledges are unpaid and this was the reason of our having to go to the bank for the money with which to meet maturing obligations. Those who have not paid will please forward to me at the very earliest opportunity a part, if not all of the pledges made. If there are any others who feel enough interest in this house to help us pay for it, who have not made subscriptions, I shall be so happy to enroll your name with amount for this cause.

I would affectionately urge brethren to take collections as early as possible this month and press the collection of pledges so as to get the same in my hands by the fourth, as according to your will and kindness I am to be ready for the great trip to London by that time, and I do so want to have the joy of recording the full amount of our indebtedness as paid before I leave home.

If you find it impossible to get all the money in please write me how much we may expect from your friends, and then send the money to my address as usual. My son, V. D. Rowe, will have right to sign my name in endorsing checks at banks, etc., and will receipt for same. I shall make out drafts before leaving to cover all our indebtedness to missionaries and for houses of worship that we are helping to build, and these will be ready for delivery to proper persons in due time. I must ask that the missionaries will send me their reports by the 23rd of June so that I may incorporate them in the convention report.

And now, brethren, it will be a sad day to me even in London, if I shall hear that our State Mission cause closed the year in debt. I know that your hearts are right in this cause. "Now, therefore, perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which you have."

A. V. ROWE.

THE HOME.

Stay, stay at home my heart and rest,
Home-keeping hearts are happier.
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best.—LONGFELLOW.

The Breaking of the Barriers.

The story, as Rosalind told it, was this: They—Rosalind's family—had known all about the Duncans for years before the Duncans moved to Kingsport, and became their neighbors. They knew what an exquisite home-maker Mrs. Duncan was, and how clever and artistic the girls were, and how lovely an atmosphere of culture and charm the whole family carried. When, therefore, they met their new neighbors, and found none of the stories of them exaggerated, the inevitable result was that Rosalind's family "braced up."

They began to use embroidered center-pieces at every meal, and tried to train Cinda, their old servant, to wait upon the table when guests were present. More than that they dared not venture, for Cinda did not take kindly to innovations. They coaxed mother—who, being impulsively hospitable, was liable to run out to meet her guests regardless of her dress—to keep a "dress-up" apron on hand, and bound her by solemn promise never to invite the Duncans across the kitchen threshold. If by any chance one of the Duncans happened in about lunch-time, Rosalind entertained her while Gertrude "fixed" the table and inspected her mother's dress.

Things went on that way for nearly a year. The two families were friendly, but never seemed to pass the intangible barrier that separates friendliness from friendship. At last, one noon, Rosalind went over to the Duncan's upon an errand. Marjory Duncan came into the room laughing.

"Will you come out and picnic with us?" she asked. "We were cleaning the china-closet and didn't realize that it was lunch-time, and we couldn't stop to set a table. Do come—if you won't be scared at paper bags."

Rosalind hesitated, but was finally persuaded, and followed into the kitchen, where the family gave her cordial and unembarrassed welcome. They were seated about the kitchen table, and upon the table, were a box of sardines, a pot of tea, a bag of crackers and a plate of cheese. At this point in her story Rosalind paused dramatically.

"Well?" the listener inquired.

"Three days later," Rosalind said, "I discovered mother and Mrs. Duncan having a perfectly lovely time together in our pantry, mother wearing a gingham apron with seven patches. Mother is a jewel—she hasn't said a word. And after all, it is a comfort to have the centerpiece barrier down."—Youths Companion.

Knowledge.

Little by little thy knowledge gain;
Its every little has priceless worth.—From the Persian.

The Taste For Good Music.

Of all arts, music is the most widely practiced and the most intimate. In some form it is common to savage tribes and civilized nations, and the height it attains is not a bad measure of national taste and culture.

Judged by that standard, the United States of fifty years ago would have fallen far short of the United States of today. The half-century has, of course, been marked by great advances in every direction, but in none by more rapid progress than in music.

These facts are especially emphasized by the recent death of Theodore Thomas, the great leader of the Chicago orchestra. With the possible exception of Lowell Mason, he did more for music in America than any other individual; and the two men worked in fields so distinctly separated that comparison is unnecessary.

The musical life of Mr. Thomas covered a little more than half a century. When he came to this country, a boy of ten years, the country church choir and the singing-school were the national musical ideals. When he died the symphony orchestra, playing the best works of the greatest masters, was the standard.

A great teacher and leader like Mr. Thomas produces results in national life far more important than can be accomplished by a mere composer or performer, no matter how eminent he be. It was not only in New York and Brooklyn and Boston and Cincinnati and Chicago that Mr. Thomas exercised an influence; it was throughout the whole country.

To have elevated the tastes of a whole nation in one of the greatest of achievements and to have opened the door of pleasure to so many millions of people is a great work for any man to have shared. It shows again how great a power is a wise and single-hearted teacher."

What the Sweet Girl Graduate Has Yet to Learn.

What does she know of life beyond the beautiful campus of her university? Has she ever had a real heartache, ever felt any emotion deeper than that occasioned by a petty fraternity quarrel, a forbidden pleasure? Has she ever laid her ear close to the earth and caught the cry of little children, the heart-throbs of the poor and oppressed? Has she wept with the poor and laughed with the rich?—Anna S. Richardson in Woman's Home Companion for June.

Small Courtesies.

One evening, last week, I entered a room where several young people, with books and work, were sitting around the lamp. The young man with the lexicon and the grammar on the table before him was the busiest of the group, but he instantly arose and remained standing until I had taken my seat.

The little action was automatic; the habit of this family is to practice small courtesies, and the boys have been trained from childhood to pay deference to women.

They always rise whenever a lady, their mother, sister, friend, or the guest of the house, comes in the room where they are at work; they place their chairs gallantly and gracefully for ladies at the dinner-table; they take off their hats when they meet their mother on the street, and they never kiss her with their hats on; in saying good morning or good evening to her it is with hat in hand.

Her bundles are carried, her way is made easy, and beautiful politeness waits for her word in the domestic discussions, and refrains from interrupting her even in the most heated argument. Neither mother nor sister goes out after dark without an escort.

One of the boys can always go out of his way, or find it in his way, to see her safely to a friend's door, or to the meeting which she wishes to attend. Most winning and sweet is the air of good-breeding which these young men have acquired—which they wear with an unconscious grace.

Equally charming are the manners of the girls in the home I speak of; gentle, soft-spoken, appreciative, considerate and reverential; to old people they are tender; to children, to each other, lovely.

One cannot too sedulously look after the small courtesies in one's conduct, and if one be charged with the management of a household, in the accustomed ways of the family habits count for everything here, example is better than precept.—Margaret E. Sangster.

Gulfcoast.

The Gulfcoast Association closed its recent session last Saturday at noon—having met on Thursday previous, one of the best sessions ever held out of twenty-eight, so say the brethren that have formerly attended. We had eight new churches to unite with us at this meeting. There were present of the ministers in our bounds, Bowen, Hall, Grace, Searcy, Finley, Patton, Creel, Morris Hulbert, Baskin and Boone. Bros. Rowe and Brock were also present. Delightful harmony prevailed. The messengers composed of brethren and sisters from the churches, all worked actively. The reports were well prepared and ably discussed. We closed with a sermon and hand-shake. It was good to be there.

BILOXI.

Sunday was a good day with us again. At the noon service we had 4 accessions and at night one. This runs up our church enrollment to 186. What a power they would be if all were present and at work. But we often feel like asking in the language of the Master "Where are the nine?"

J. B. SEARCY.

Southern Baptist Convention Annals.

These are now at hand and to those brethren who will send me six cents for postage I shall be glad to send a copy. I have sent the great bulk of them to Tupelo to be in readiness at convention for distribution, but will attend to special orders as above.

A. V. ROWE.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

STATE ORGANIZATION.

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Bro. W. Jones writes from near Hattiesburg that they are organizing a new B. Y. P. U. in that territory. We hope Bro. Merrick will help them to get started, as he knows how to start things and keep them started.

In three weeks time we hope to meet a great many of the B. Y. P. U. workers at the State convention at Tupelo.

The Georgia state B. Y. P. U. convention meets at Moultrie, Ga., on June 20-22. Following is their program:

Official Program

TUESDAY NIGHT.

8:30—Convention called to order by President Van Denter; Savannah. Address of Welcome in behalf of Moultrie, Hon. J. F. Monk, Mayor; Welcome in behalf of Baptists of moultrie, Z. H. Clark; Welcome in behalf of young Baptist of South Georgia, Rev. L. R. Christie, Valdosta, response, Will D. Upshaw, Forsyth; Convention sermon, Rev. J. L. White, Macon, Appointment of Committees.

WEDNESDAY MORNING.

9:30—Devotional, Rev. W. L. Walker, Macon.
10:00—Exhort of the Service, Rev. S. Y. Jameson, Atlanta.
10:30—Character of the service Rev. H. C. Buchholz, Hawkinsville.
11:00 President's Address Rev. R. Van Denter, Savannah.
11:30—Report of Executive Committee.

WEDNESDAY AFTERNOON.

3:00—Service of Song, Rev. W. L. Walker, Macon.
3:15—Conference of Junior Work in charge of State Junior Leader, Mrs. J. H. Moncrief Greensboro, Ga.

WEDNESDAY NIGHT.

8:00—Devotional, Rev. W. L. Walker, Macon.

THE BAPTIST.

8:30—(a) Ground of the Service, Prof. G. W. Macon.

9:00—(b) Joy of the Service, Rev. L. E. Barton, Quitman.

THURSDAY MORNING.

9:30—Devotional, Rev. W. L. Walker, Macon.

10:00—Camp Fire, conducted by Rev. S. A. Cowan, Atlanta.

10:30—(a) Gain of the Service, Rev. Jno. D. Jordan, Savannah.

11:00—(b) Privilege of the Service, Rev. A. J. Moncrief, Brunswick.

THURSDAY AFTERNOON.

3:00—Conferences.
Bible Readers' Course, First, Rome Union.

Sacred Literature Course, Moultrie Union.

Conquest Missionary Course Duffy Street Union.

THURSDAY NIGHT.

8:00—Devotional, Rev. W. L. Walker, Macon.

8:30—Presentation of Banners, Senior Banner, Junior Banner.

9:00—Crown of the Service. Miscellaneous.

Increase Professors' Salaries Also.

I have read with much interest what "A Reader" says about increasing the salary of the worthy President of Mississippi College. I heartily agree that his salary should be raised, provided the salaries of the hard-working, underpaid professors are also increased. An increase is urgently called for all along the line. For many years past we Mississippi Baptists have given our teachers only niggardly support. Of late years we have put the salary of the president a good deal higher than that of the professors, and have looked after his salary more carefully. If anybody went partly paid, the professors were the ones.

The head of an institution ought certainly to have better pay than his subordinates, and in the case of our noble president his salary should of course be increased. But at the same time a voice should be raised in behalf of the professors who are still harder pressed financially. We ought never to rest quiet until their salaries are raised \$300.00 each. Nearly all our Baptist colleges in other states pay their professors better than we do ours. Let us place them where it will not be so hard for them to make buckle and tongue meet.

At the meeting of State Convention, suppose we increase the salaries of our faithful and efficient President and our hard-working underpaid professors \$3.00 each, or such a part thereof as the institution may be able to pay. Brethren, let us rise up and do better things for our College than we ever did before.

A PASTOR.

Greenville.

The Greenville church has had a very refreshing meeting, Bro. C. V. Edwards, of New Orleans, doing the preaching. Bro. Edwards endeared himself to the hearts

of all who met him; and his earnest, forceful sermons impressed his hearers seriously. Large crowds attended the meeting, often every available spot being used to place a chair to accommodate a hearer. There were no other attractions to draw the crowd, save the earnest preaching of the Gospel, and soul-stirring, congregational singing, led by a consecrated choir. There were twenty accessions to the church, and many others are almost ripe for gathering into the Kingdom. We have received 60 into the church since the first of January, and we believe God is going to give us the 100 during the year, for whom the church covenanted to pray.

WM. A. BORUM.

June 6, 1905.

STATEMENT

SHOWING THE CONDITION OF THE

BANK OF CLINTON

OF

Clinton, Mississippi.

ON MAY 29, 1892.

Published by direction of Chapter 14 of Annotated Code of 1902.

RESOURCES.

Loans and discounts on personal endorsements, real estate, or collateral securities.....	\$ 5,463 74
Banking house and other real estate.....	5,136 43
Furniture and Fixtures.....	1,417 75
Expenses.....	876 06
Sight Exchange With Banks.....	10,760 11
Cash on hand.....	2,241 18

Total.....\$ 25,895 27

LIABILITIES.

Capital Paid in.....	\$ 15,000
Undivided profits.....	376 22
Individual Deposits subject to check.....	8,094 05
Bills payable.....	2,425 00

Total.....\$ 25,895 27

OF ABOVE AMOUNT OF LOANS AND DISCOUNTS

To officers of the Bank.....	\$ 810 00
To Directors of the Bank.....	800 00
To Stockholders of the Bank.....	960 00

1. E. F. Anderson, Cashier of Bank of Clinton, Miss., do hereby certify that the foregoing is a true, full and exact statement of the Assets and Liabilities of said Bank on the day and date named therein, as shown by the books of same.

E. F. ANDERSON, Cashier.

Sworn to and subscribed before me, a Mayor of Clinton and Ex. Officio Justice of the Peace, in and for the County of Hinds, State of Miss., this, the 5 day June 1905.

J. W. PROVINCE,

Mayor and Ex. officio Justice of the Peace. Examined and found correct.

T. M. HENRY, Auditor,

This 6th day of June, 1905.

1905.

MISCELLANEA

It is rumored that Northern Baptists will hold their 1906 Anniversaries in Washington D. C., and request the Southern Baptist Convention to meet in Baltimore, so that the General Triennial Convention of American Baptists can be conveniently held in either city.

The Rev. Anna Shaw, M. D., is reported to have said in a recent lecture that woman's stature is increasing while that of man is decreasing, and that this decrease is due to the excessive use of tobacco by man.

Dr. J. G. Deupree must be happy. He has been transferred, in his estimation promoted, from the chair of Pedagogy to that of Greek in the university. He knows Greek, and can cause others to know it. He loves to teach it.

In Rome recently 20,000 people gathered to see the Pope, "the representative of Christ," carried from the Sistive Chapel to St. Peter's in a special chair made under pins VII, which had not been used since the loss of the temporal power by the papacy.

The General Synod of the Reformed Church in America in session at Asbury Park, N. J. passed stringent resolutions concerning divorce and remarriage, allowing its ministers to marry only the innocent party who has secured divorce on the specific ground of adultery, and then only a year after such legal proceeding.

In the annual literary address at Edward McGee College, Woodville, Bishop Morrison gave these mottoes of life: "Be right with God; know thyself; know your possibilities; have the right conception of life; always have something worthy to do; have system in life; be definite; aim at perfection; be courteous; keep in the sunshine of life."

The Third Young People's Missionary Movement Conference will be held this year in Asheville, N. C., June 23rd. to July 3rd. One hour every day will be given each to the study of the Bible, to problems connected with pushing missions, and to class work on Home and Foreign Missions. Dr. Willingham will represent Baptists. Southeastern Passenger Association has granted a railroad rate of one fare plus twenty-five cents for round trip.

During the memorable siege of Vicksburg, 42 years ago, a disciple of Jesus gave a New Testament to a wounded soldier in one of the hospitals of that city. He has just written a letter to the American Bible Society stating that he found that book precious to him while in the hospital, and enclosing \$300 to be used as speedily as possible in giving the Gospel to wounded Japanese soldiers. "The entrance of thy word giveth light."

President C. E. Taylor of Wake Forest College, N. C. claims these advantages for the small college: (1) Closer and more intimate relations between a student and his professors. (2) As classes are apt to be composed of fewer men, the actual teaching can be more thorough. (3) The

THE BAPTIST.

5

relations between themselves are very different in large and small colleges. (4) Literary Societies cannot flourish with the same vigor in the larger as in the smaller colleges. (5) In them indigent young men can secure education.

We should all be proud of the excellent record of President Mullins of our Seminary. Long ago it was universally agreed that in every respect he is the man for his high office. But few of us have watched closely enough to observe that he has added \$100,000 to the endowment within the year. As an evidence of the practical Christianity of the institution we may point twenty eight ministers there preparing for the foreign field. And of the Seminary's capacity to adapt itself to the needs of our denomination as they arise, we may point to the flourishing woman's training school. Not only as an administrator, but as a teacher and a factor in Baptist life throughout the country is Dr. Mullins distinguishing himself.—Biblical Recorder.

Rev. J. H. Lane, of Magnolia, and I. H. Anding, of Summit, are two more Mississippi preachers who were appointed by the late Southern Baptist Convention to preach during that Convention.

We notice in the Saturday Evening Eye of May 20th: Sister Stapleton's program for the Ruston, La. and Gulf Coast Chautauqua work. It is good.

Rev. T. J. Miley is assisting pastor W. H. Boone in a good meeting at McHenry. In the article in last issue, "Who wishes to know" F is put where P should be in propounded, and "R" for P in initials.

Editor H. F. Sproles is assisting pastor Lusk in a meeting at Indanola.

Rev. J. R. Hobbs and Miss Elizabeth Brown Drake, of Mt. Sterling, Ky., were married on June 14th., 1905. Our best wishes attend them.

Mr. W. L. O'Dwyer has been appointed General Freight and Passenger Agent for the M. J. & K. C. R'y., instead of Mr. L. B. Sullivan, deceased.

Rev. J. H. Lane's time is equally divided between Osyka and South McComb, and his work is prospering.

Among the earliest issues by our Society for primary classes, Our Little Ones has been for years molding the character of little folk. The reading matter is perfectly pure; it cannot fail rightly to impress infant minds and hearts. Every page is well illustrated.

Elsewhere in these columns will be found the advertisement of The Penn Mutual Life Insurance Company of Philadelphia. This staunch old Company is represented in Mississippi by Messrs. W. T. Ratliff and F. E. Gunter of this city.

Mr. Ratliff is a son of our brother Capt. W. T. Ratliff of Raymond, so well known by all the Baptist brotherhood in connection with Mississippi College and other Baptist causes.

Mississippi Heights Academy, Blue Mountain, Mississippi.

The first session of this school closed with examinations on May 30th. The session has been equal to the anticipations of the most ardent friends of the school. The enrollment reached 78. The work of the school has been of a high order of merit from the first day. The discipline has been firm, steady and fruitful, while the class-room work has been all that could be desired. This is not a college, but an academy in the best sense of the term, a high grade preparatory school for boys. It is destined to be one of the best schools of the kind in the whole country. Blue Mountain is congratulating itself upon this excellent addition to its educational facilities.

Principal J. E. Brown has enrolled already quite a number of students for next session. There is room for more, and those who are thinking of entering in September should make their arrangements as early as possible, as the number to be taken is limited.

Faternally,

J. N. McMILLIN.

June 6, 1905.

Blue Mountain Commencement.

The Thirty-second session of Blue Mountain Female College closed on June 1, with interesting exercises. On the evening of May 30, the Senior Concert was given in the presence of an audience which taxed the college hall to the utmost. The annual concert was given on the 31st. Both of these exercises were of the usual high order which visitors to commencement and friends of the college have learned to expect.

Thursday, June 1, was graduation day. President B. G. Lowrey handed diplomas to nineteen young ladies. Dr. A. J. Barton delivered the annual address. It was a sensible, wholesome speech, and will be productive of good.

The session just closed has been exceedingly prosperous. Including the primary department the enrollment reached 487, and 308 of these were boarding students. The outlook for next session is full of promise. Almost all the room has been engaged already for the coming year. If there were room the enrollment would very likely reach 700 or 800. As it is several hundred have to be turned away every session.

Faternally,

J. N. McMILLIN.

June 5, 1905.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton

Sunday School Lesson.

BY R. M. KIMBROUGH.

June 4th, 1905.

The Heavenly Home.

Rev. 22:1-11.

Motto: "To him that overcometh will I grant to sit with me in my throne." Rev. 3:21.

The Book of Revelation from chapter 4 through chapter 22 describes in symbols the conflict between righteousness and sin. The last of the book pictures Christ in triumph and complete victory. Our lesson today is concerning the New Jerusalem, our home eternal. Chapter 21 gives a vivid picture of the city. It is as beautiful as language can picture. Heaven is more than language can convey, and all the heart can crave. What joy it will be to go there! And those who go there will stay forever. Let not this world and its sin come between you and heaven. Read chapters 21 and 22.

THE LAMB'S STORY.

John was now to receive another vision. It was of some of the things in heaven. He saw "living water of life. This teaches abundance of life. 'Clear as Crystal' gives idea of purity of 'his life, also greatness in value. The source of this river shows the source of our spiritual life. It is from God. It is by the grace of God that we have life eternal. The Lamb is Christ. He reigns in glory. The tree of life is by the river. The twelve manner of fruit indicate abundance. Every month teaches continuance. The healing is healing from effects of sin. 'Nations' shows the universality of the gospel of Christ. It is a message to all. Then there is given some idea of the purity of heaven. Nothing cursed or evil is found there. No sin, no sorrow, no tears, no death, no no sea, no night, no candle, no sun. God and the Lamb are there and God is the light. All there are to be worshipers of God. They should know they are his. His name is to be upon them. It is an eternal reign. Then the Lord confirmed the message. He sent his angel too to show what must be done at once. Then the Lord said "Behold, I come quickly." This is Jesus in his second coming. Time of coming uncertain as to date, but quickly. John attempted to worship the angel. He was forbidden. God only is to be worshiped. This is a mighty stroke against angel and saint worship. John must not seal these things. He was to proclaim them. The message is for delivery. Why? The time is short. It is at hand. Study verse 11 for showing the eternal destiny both of the righteous and unrighteous.

IN THE CLASS.

1. Described in symbol (1-5). Give antecedents of "he" and "me" in verse 1. Where is the river here described? What does it symbolize? What does "proceeding from the throne" represent? Tell of the tree of life, its fruit and leaves, and what each repre-

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sents. For whom is it a healing? Name some things not found in heaven. Do their absence increase the joy of heaven? Tell of the servant's relation mentioned here. Who gives the light of heaven? How long is the heavenly reign?

2. Importance of the Record (6-11). Who verified John's conception of these things? How? What of Christ's second coming as maintained here? What of the obedient? How vivid was John's vision (verse 8)? What of his attempt to worship the angel? What does this teach us? What was John not to do with the sayings he had heard? Why not seal them? What does seal mean here? What does verse 11 teach as to eternal state of the two classes of humanity? From this verse is there to be a chance of repentance unto salvation after death? Study the habit and power of sin. Study the inheritance of the righteous. Study the power of righteousness. In and by him we reach heaven. He is our righteousness.

The Father and His Boy.

PART OF AN ADDRESS BY JUDGE TUTHILL OF THE JUVENILE COURT, CHICAGO.

He spoke wisely who said that men are rarely more innocently employed than in making money, earning it and saving it. Let us not, however, lose sight of the end in the fierce endeavor to obtain what, after all, is only means to the end—which is the welfare, the usefulness and happiness of ourselves and our children. Let us not be blind to the fact that our sons' physical, mental and moral well-being, their characters, are—as they surely are—of infinitely more concern to us and to the race which we are in the world to perpetuate and elevate, than are brick and mortar or piles of metal dug out of the earth, be they of silver or of gold. True manhood is the important thing. This constitutes the heritage that a wise father will wish to leave to his child as his gift of greatest value. But this he cannot bequeath in his "last will and testament." Character, including in one word manhood, courage, honesty, faithfulness to duty, is the result of education and training in the formative period of life. Character must be built up day by day and year by year just as with nourishing food and exercise a strong, vigorous, active body is built up. . . .

We must live with our boys, be their comrades and enter into their pleasures and their sorrows. Herein many fathers—in the ordinary acceptance of the word "good" fathers, Christian fathers, church-going fathers—fail and fall short. There are fathers who surround themselves, even in their homes and among their children, with a cloak of dignity—dyspepsia, which they imagine has some connection with religion—that makes them strangers in their families. Contemplating one of these, I think of the witty Frenchman's definition of "dignity"—"A certain mysterious carriage of the body to conceal the defects of the mind"—and I wonder if "Sir Oracle" fools his wife, his children or himself.

June 15,

Experience is given to instruct, to make wise. Let the father often recur to his own experience as a boy, for this he surely once was. No doubt your boy has lived, and lives, in a different environment from that in which as a boy you lived. Yet boys are boys, and you can well remember how you felt when you were of his age.

Remember the faults of character you discover in him are but reproductions of your own traits. His natural traits and tendencies, not less surely than his form and features, come from you. Has he a quick temper? How is your own, even now in your maturer years? Have you yet learned that in order to govern others one must learn to govern himself? Is he obstinate, self-willed, conceited at times? Ask his mother, or better, your mother, if she has ever detected such traits in you? Has he been disobedient? Can you not recall another such a boy? Be patient, O father; character growth is slow work. Your boy has yet many inches to grow in height ere he becomes a man. . . .

You need recreation and pleasure. So do all of us; it is a law of our nature. For a stronger reason does your son. It is the nature of the young of all animals to sport and play. Thus the mind as well as the body of the child is best developed. Let the boy play, as God intended he should. Find no too much or too often that he mars the furniture or breaks an occasional window. . . . If punishment be needed, as sometimes in moderation it is, let it be wisely and temperately administered, not in anger or unreasoning passion. . . . Study the nature of the boy. What may serve to influence or control one, does not always produce the same result in another. "Know thyself" is the beginning and the end of all self-improvement. Know your boy, gain his confidence, make him feel there is no one in all the world in whose unselfish regard he can place such implicit trust as he can in yours; that you are, in truth, a part of him, and that his happiness and welfare are dearer to you than life itself. This relation of confidence once established the influence of the father over the son—and, not less to be desired, the influence of the son over the father—will result not alone in mutual advantage, but in the richest and purest pleasure mortals can know. . . .

Never become impatient or angry because your boy disagrees with you. Reason with him, but do not sneer. There is neither courtesy, tact nor argument in a sneer. Treat boys with respect. Listen to their views. Draw them out and let them see that you trust them. Even when you become satisfied that one is not worthy this respect and confidence, I would hesitate to let him know the extent of my distrust. Never close the door of your hope and expectancy upon him. Never let him think that you think he cannot become a good and useful man, if only he will sincerely wish and try to do what is right. He who made the heart alone can tell what word, what act of yours, may serve to check and save the disobedient and wayward child. We can at least keep on trying and hoping—always hoping.—Pacific Presbyterian.

1905.

Resolutions.

At a conference of the First Baptist Church of Vicksburg, held after services on June 4, 1905, to consider the resignation tendered by their pastor, Dr. H. F. Sproles, the following resolutions, presented by Judge Anderson, were by a rising vote unanimously adopted:

Whereas our beloved pastor, Dr. H. F. Sproles, having been elected to the faculty of Mississippi College, has tendered his resignation as pastor of the First Baptist Church of Vicksburg to accept said position,

Therefore, be it resolved that in accepting his resignation, we do so with extreme reluctance and regret, knowing and realizing that his place in our church can never be completely filled, for,

As a preacher he is profound and convincing; as a teacher he is accurate and lucid; as a counsellor he is wise and discreet; and as a citizen he is truthful and upright in speech and deportment, exemplifying in his living the high ideals of his Master he seeks to inculcate from his pulpit.

His life, therefore, in the few years that he has been with us, has been a blessing and a benediction to our church and to our community.

Then, while we regret the severed relations this resignation brings, we heartily commend him to his new and, in many respects, broader field of labor, believing that the trust reposed in his being called to the Chairs of Divinity and Psychology, could not have fallen in abler or worthier hands.

The prayers, sympathies and good wishes of a loving and devoted congregation attend him and his good wife in their new home and work.

Resolved, that these resolutions be spread upon the minutes of this church; that a copy be given to Dr. Sproles, and that copies be furnished THE BAPTIST and the city press for publication.

A Word of Explanation.

W. F. R.'s note in last week's BAPTIST making an appeal for contributions to Dr. Rowe's trip fund, was written upon his own motion and responsibility, and it may be a little misleading, though done with the best of motives.

And since an explanation is called for, I offer the following:

The first step taken in the movement was to ask a number of pastors to guarantee as much as \$15.00 each to pay the expenses of Dr. Rowe's trip. The following brethren responded promptly and favorably: Yarbrough, Kincannon, Flake, Morgan, Moberly, Trotter, Whitton, Lomax, Laws, Burr, Mahoney, Thornton, Hudson, Roberts, Grace, Lipsey, Thigpen, Moore, Dear, McMillan, Richards, with the writer making twenty-two.

Other brethren wrote approving heartily of the movement, and promised to give something toward it, but as yet have not made any remittance.

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I was requested by a number of the subscribers not to make any public appeal for various reasons which they assigned.

But I had promised in my private appeal to these subscribers that I would make a call through the Baptists for voluntary subscriptions, and I did so. In response thereto I received the following amounts: W. H. Patton, \$1.00; Wayne Satton, \$1.00; T. D. Bush, \$1.00; and an anonymous subscription from Sallis, Miss. of twenty-five cents.

I have requested the subscribers to send in the amount (\$15.00) pledged, and they are responding promptly and cheerfully.

If it is a burden to any church or pastor, that fact has not been intimated to me except by W. F. R.'s published communication.

I shall be glad to receive further donations to the fund, which will be used toward making the purse reach the amount of \$400, as I had originally hoped it would be. Should any be received beyond that amount it will be divided equally among the brethren who paid the \$15.00 subscriptions.

I had not intended to ventilate the details of this little courtesy to Dr. Rowe through the press, and in order to avoid this, appointed an auditing committee to account to the brethren for all amounts I should receive. A public call, however, is made to "make plain the case," so I cheerfully respond to the call.

Fraternally,

WM. A. BORUM.

Greenville, Miss.

Had Learned to Obey.

It is told of General Havelock that one day, when a boy, his father, having some business to do, left him on London bridge, and bade him wait there till he came back.

The father was detained and forgot his son, not returning to the bridge all the day. In the evening he reached home, and after he had rested a little while, his wife inquired:

"Where is Harry?"

The father thought a moment.

"Dear me!" said he, "I quite forgot Harry. He is on London bridge, and has been there for eight hours waiting for me."

He hastened away to relieve the boy, and found him just where he had left him in the morning, pacing to and fro like a sentinel on his beat.

The strict fidelity to duty which the boy gloriously displayed on this occasion showed itself in after years and was the means of winning many a famous victory in battle.

House on.

I have just completed a subscription among the members of the church at Houston to build a new meeting house. The eleven heads of families subscribed \$2,400 of this amount N. B. Crawford and W. L. Hill gave \$500.00 respectively. Several young men gave a full month's salary. I now have \$3,000 subscribed. Taken all in-

all, it is the noblest giving I ever had to a subscription.

The other denominations of the town have their hands full to meet the growing demands of their own work. We cannot get exceeding \$200.00 outside of our own membership in the town.

The several meeting houses I have had the pleasure of building in the State, have been built of funds collected within the towns and communities in which the houses were built; but, for once, I am going to ask help. We are not able to build the house we need, and the house we must have if we meet the growing needs of the town.

Brethren, sisters, help us. I have faith in your liberality, especially those with whom I have prayed, planned, given, and worked to build house at other places.

Send the amount you give to W. L. Hill or myself, Houston, Miss.

E. E. THORNTON.

Little Vexations.

There is not a day in our lives, that we are not distressed by some one of those numberless little worries that meet us at every step, and which are inevitable. The wound made may not be deep, but the constant pricks each day renewed, embitter the character, destroy peace, create anxiety, and make the family life, that otherwise would be so sweet and peaceful, almost unendurable.

Life is full of these little miseries. Each hour brings with it its own trouble. Here are some of the little worries: An impatient word escapes our lips, in the presence of some one in whose estimation we would stand well. A servant does his work badly, fidgets us by his slowness, irritates us by his thoughtlessness, and his awkward blunders make us blush. A child in its clumsiness breaks something of value, or that we treasure on account of its associations; we are charged with a message of importance, and our forgetfulness makes us appear uncourteous, perhaps ungrateful; someone we live with is constantly finding fault, nothing pleases them.

If, when night comes, we find we have not experienced these little worries, then we ought to be grateful to God. Each of these, and many more, are liable to befall us every day of our life—Selected.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

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PUBLISHED EVERY THURSDAY

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

—AT—

Jackson, Mississippi.

T. J. SAILEY, EDITOR AND MANAGER.

H. F. SPRUELLS, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, 100 words, and marriage notices of twenty-five words inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscripts to be printed must be written on one side of the paper only, and in ink.

No communications will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial.

Comfort in Death.

Romanism gives no comfort to a dying man. Rev. Thomas L. Kinkhead in An Explanation of the Baltimore Catechism of Christian Doctrine, P. 352, says:

"Those in purgatory are the friends of God; and knowing him as they do now, they would not go into His holy presence with the slightest stain upon their souls, still they are anxious for their purgatory to be ended that they may be with God. They suffer, we are told, the same pains of sense as the damned; but they suffer willingly, for they know that it is making them more pleasing to God, and that one day it will all be over and He will receive them into heaven. * * * If therefore you believe any of your friends are in purgatory, you should help them all you can, and try by your prayers and good works to shorten the time of suffering. * * * If you do this great charity, God will, when you die, put in some good person's heart to pray for you while you suffer in purgatory."

"The friends of God" sink into purgatory at death and there suffer the pains of the "damned" until some friends on earth by prayers and good works shorten their time of suffering. If one should have no friends, or they should become indifferent, his case would be hopeless. Complete salvation depends not upon the mercy and grace of God through Jesus Christ, but on the deeds and prayers of friends. The hope of heaven rests on human merit and human prayer.

How sad and glaring is such religion! No wonder that its devotees "Through fear of death are all their lifetime subject to bondage." How different the hope

of the dying man who seeks and accepts "the truth as it is in Jesus." He said to a dying penitent, "To-day shalt thou be with me in Paradise." The martyr Stephen "called upon God saying," Lord Jesus, receive my spirit," and "fell asleep." The Apostle John declares that the blood of Jesus Christ, God's Son, "cleanses us from all sin." Preachers of the word hold and teach that "the souls of believers are at death made perfect in holiness, and do immediately pass into glory." This is the gospel of comfort. It is good news.

"Prohibition does not prohibit." "Well, why? Because officers of the law will not, for various reasons, enforce the law, and private citizens do not care to prosecute their neighbors. Maine is determined that it shall prohibit in that State. The legislature has passed the Sturgis Law which authorities the appointment of a bipartisan commission of three, two of which are to be members of the dominant party, to be known as "Enforcement Commissioners" who shall be empowered to "exercise in any part of the State all the common law and statutory processes of sheriffs in their respective counties in the enforcement of the law against the manufacture and sale of intoxicating liquors." These commissioners may appoint deputies who shall be under their direction and have the same powers that they themselves possess, and commissioners and deputies shall be paid by the State as its officers. The enactment also gives the Governor power to appoint a special attorney for the State in any county he chooses, when he deems it advisable, who shall have full power to conduct prosecutions for violations of the liquor law.

This is one of our evils to-day. This and other prohibitory laws are not enforced. Penal sanctions are powerless in court before the influence of learning, wealth and social standing. A law without enforced sanctions is only instruction, advice, entreaty. It is true that the worst law is a good law which is not enforced. Mains will not stand alone long in her contention. Every state should have, not only good laws, but also good officers to enforce them.

MISCELLANEA.

By authority of Southwestern Baptist University, it is now Rev. T. T. Martin, D. D.

Dr. Paul Saunders, a Baptist, retires from the chair of Greek in our University and enters the banking business.

Dr. Curtis Lee Laws, pastor First Baptist Church, Baltimore, preached baccalaureate sermon of Johns Hopkins University, June 11.

At the quarter centennial commencement of the A. & M. College Miss Mary Galoway was one of the 40 graduates.

It grieves J. K. Pace's many friends in Miss. to learn that he is compelled by ill

health to resign his pastorate in Atlanta.

Evangelist T. T. Martin and Miss Ives Manning, teacher of Latin in Blue Mountain College, were married at the close of the commencement exercises of that school.

In the four-week's evangelistic meetings in Meridian conducted by Rev. L. W. Munhall and Prof. Love, choir leader, there were 300 professed conversions to Christ.

Under the direction of past Grand Master, T. U. Sisson, the Masons have in hand nearly \$60,000 towards a \$100,000 home for widows and orphans.

Missionary pastor Hewlett of Belen says the new Baptist House of worship at Marks will soon be ready for use.

Rev. W. T. Bolin of Baton Rouge, La. is assisting pastor Mahoney in a meeting with Calvary Baptist Church, Vicksburg.

Pastor Eaton says that since the Seminary went to Louisville 33 young ladies of his church have been married to preachers.

Two Mississippians—B. B. Hall and L. A. Moore—received the degree of Master of Theology at late commencement of our Seminary.

The Trustees of the Southwestern Baptist University have recommended to the Tennessee Convention that the school resume its old name, Union University.

Mrs. T. K. Powell, Eurakaton and Mrs. Pettus, Jackson, Tenn. recently gave each \$10,000 to the Southwestern Baptist University, the gift of Mrs. Pettus being a memorial to her husband.

Read the papers and observe how God in his universal and absolute sovereignty is controlling all things and directing all events to the bringing in of the Kingdom of His dear Son.

The King's Daughters of Greenville have a \$20,000 hospital in that city for the benefit of the indigent poor. This is like the King. The essence and proof of kinship is not in name, but in resemblance.

The Northern Presbyterian Board, June 6, gave a farewell dinner in New York to 200 men and women missionaries, who will leave immediately for foreign fields, probably the largest band that ever left this country.

Rev. E. D. Soleman assisted pastor I. H. Anding in a meeting at Summit in which there were ten additions to the church by baptism, and \$5,000 raised towards the building of a new brick house of worship.

Millsaps College has recently received \$12,500 from the sale of East Mississippi Female College property, and 12,500 from Maj. Millsaps. It is probable that President Murrah will take the field to raise \$100,000 additional endowment.

Rev. E. L. Wesson of Sardis held a two weeks meeting with pastor Low at Water Valley, in which the whole town was brought under religious influence, and many converts were made, 50 of whom were added to the Baptist church.

Tennessee College.

At Fountain City, a suburb of Knoxville, Tennessee. A High-Grade School for girls—everything new and up-to-date. Features: The purest mountain and water. No malaria. The finest faculty obtainable—all women. Terms reasonable. The education of women, by women, with constant reference to woman's sphere. Prospectus free.

A. J. Holt, D. D., President, Knoxville, Tenn.

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Double Session—Students may enter either in October or January.

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Address **DR. J. M. KING, Secretary,**
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Gen. R. E. Lee's Advice to His Children.

Study hard, gain knowledge, and learn your duty to God and your neighbor; that is the great object of life.

In your youth you must be careful to discipline your thoughts, words and actions. Habituate yourself to useful employment, regular improvement, and to the benefit of all those around you.

As to reading and music—all accomplishments will enable you to give pleasure, and thus exert a wholesome influence. Never neglect the means of making yourself useful in the world.

If you want to be missed by your friends—be useful.

You know my objection to incurring debt. I cannot overcome it.

You must patch up your house, and get a sweet wife. You will be more comfortable, and not so lonesome. Let her bring a cow and a churn. That will be all you will want.

Experience will teach you that, notwithstanding all appearances to the contrary, you will never receive such a love as is felt for you by your father and mother. That lives through absence, difficulties and time. Your own feelings will teach you how it should be returned and appreciated.

I hope you will also find time to read and improve your mind. Read history, works of truth, not novels and romances. Get correct views of life and learn to see the world in its true light. It will enable you to live pleasantly; to do good, and when summoned away to leave without regret.

Do not go out to many parties; preserve your simple tastes and manners, and you will enjoy your pleasure. Plainness and

simplicity of dress, early hours and rational amusements, I wish you to practice.

You must bear in mind that it will not be becoming in a Virginia girl now to be fine or fashionable, and that gentility as well as self-respect require moderation in dress and gayety.

A farmer's life is one of labor, but it is also one of pleasure, and the consciousness of steady improvement, though it may be slow is very encouraging.

If you can do nothing more prepare a site, lay out a garden, orchard, etc., and get a small house partly finished, so as to inhabit it, it will add to your comfort and health. Then, too, you must get a nice wife. I do not like your being so lonely. I fear you will fall in love with celibacy.

We must never yield to difficulties, but strive the harder to overcome them.

I am clear for your marrying, if you select a good wife, otherwise you had better remain as you are for a time. An imprudent or uncongenial woman is worse than the minks.

A failure in crops will occur occasionally to every farmer, even the best, with favorable surroundings. It serves a good purpose inculcates prudence and economy, and excites energy and perseverance. These qualities will overcome everything.

You are very young still, and if you are virtuous and laborious you will accomplish all the good you propose to yourself.

I hope that you are becoming more and more interested in making those around you happy. That is the true way to secure your own happiness.

A farmer's motto should be toil and trust.

People have got to work. It is creditable to them to do so; their bodies and their minds are benefited by it, and those who can and will work will be advanced by it.

There Is No Disease on Earth

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, New York, will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

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Remorse will sting some boys for not attending the famous Commercial College of Kentucky University this Summer in the Bookkeeping, Short-hand or Telegraphic departments and being qualified for a position. This honored and reliable College has students from 15 States in attendance this summer. Lexington is a beautiful and healthy city and reached by leading railroads. For particulars address,

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one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous sore spots. Allen's Foot-Ease is a certain cure for sweating, hot, aching feet. At all drug gists and shoe stores, 25c. Don't accept any substitute. Trial package free. Address, Allen S. Olmsted, Le Roy, N. Y.

Effective June 1st the Queen & Crescent

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UNCAMPOGARY CO., Fulton, Kentucky.

I Want To Tell

Stammerers how I cured myself at home. Any one can do likewise. Address with stamp enclosed, Rev. G. W. Randolph, 141 North Cherry St., Nashville, Tenn. Good people, send me names and help me do good and be rewarded.

TRACTS FREE.

"Rules for Young Christians" ought to be in the hands of every young Christian. A package sent free, by,

J. W. BEESON,
Meridian Female College,
Meridian, Miss.

A PRETTY FOOT COVERED WITH A CRADDOCK TERRY AUTOGRAPH SHOE, SIGNIFIES MORE SATISFACTION IN GRACE, STYLE, COMFORT AND DURABILITY OF FOOTWEAR FOR LADY PATRONS OF THIS GREAT SHOE HOUSE THAN COULD BE DESCRIBED WITH A BIG BUNCH OF ADJECTIVES.

\$2,200,000.00 worth of Craddock-Terry Shoes sold last year by the 38 drummers of this leading Lynchburg firm. And Why?

Because the Southern people prefer honest, Southern made Craddock-Terry Shoes. And why the preference? Try them and see.

Ask for Craddock-Terry Shoes.

WOMAN'S WORK.

MRS. JULIA T. HARRIS, Editor.
P. O. Clinton, Miss.
Direct all communications for this department to Clinton, Miss.

Woman's Central Committee:

Ms. E. G. Harris, President,
Meridian; Mrs. W. K. Woods,
Secretary, Meridian.

Programs are suggested. The introduction of new features, selection of additional hymns, subjects for prayer, etc., are left with the Society.

June 1906

Program

Subject—The Gospel For the Colored People.

"For I have given you an example."

1. Responsive Reading: Mark 1:29-42.
2. For Quiet Moments: Should we consider any "problem" too hard for God? Are we as willing to be used in serving the colored people as those more distant?

3. Prayer: That the Holy Spirit may guide the Home Mission Board in its direction of this work and that hearty support may be given.

4. Leaflet: "The Gospel and Freedmen," by Miss S. E. S. and W. M. U. (See State Papers).

5. Discussion of Leaflets: Exchange of personal methods of work among the colored people.

6. Echoes of the Southern Baptist Convention and Annual Meeting, W. M. U. (See State Papers).

7. Thanksgiving for the progress of last year.

8. Business: Collection, etc.

9. Extracts from Leaflet: "A Little Argument With Myself."

10. Plan for keeping up interest during the summer. One plan: Give a small sum to each member from the treasury to be invested, returns to be made at a Fall Rally.

11. Eye Gate: Appoint committee to gather pictures bearing on S. B. C. fields (Home and Foreign). Mount these on large cards, one card for each monthly Subject, to be hung in room where meeting is held. Old magazines, souvenir, postals, etc., will furnish pictures.

12. Prayer Hymn: "More Love to Thee, O Christ."

If I But Knew.

If I but knew that somehow, somewhere, I

Had dried a tear or lessened sorrow's sigh,—

Had slaked the thirst of parching fever's lips,—

O, led some soul through truth's dark eclipse,

Then I should feel life's mission had been true,—

If I but knew!

If I but knew some heart this side the tomb

Had by mine act been rescued from the gloom;

Or that one life had grown to noble deeds

Because a new-born seed some worthy seeds,

The thought would drive dark clouds
from out life's view,—
If I but knew!

—Selected.

The Opportunity of Southern Baptists.

I believe that the Baptists of the South, our own people, have come into a supreme moment in our national life. Whether we will or not, we must determine our attitude towards the negro race as a factor in the life of the nation. They are turning to us for assistance, not assistance that carries in the arms as a child, or cares for one as a ward, but that assistance of constructive sympathy which will help them in their efforts to help themselves, and will help them to improve their churches, their District Associations and their conventions. Help that will make them better church members will make them better citizens.

The National Baptist Convention as an organization of the vast majority of the Negro churches, is in my judgment, the greatest single factor in the religious life of the Negro. Fifty per cent. of the entire race in the country are church members and half of the number call their churches Baptist churches. Our attitude then towards the National Convention should be one of sympathy and encouragement and helpfulness as far as we can give it in their organized effort to evangelize themselves.

DR. J. M. FROST.

PUBLISHING BUSINESS OF THE NATIONAL BAPTIST CONVENTION.

Only seven years ago this publishing business was set up, and "I admit," said Secretary Boyd, "not enough capital to buy a postage stamp." Only a hundred or two dollars have come from gifts and all the rest has been earned. They now have \$75,000 worth of the most approved machinery for printing and binding, including four large presses, folders, stitchers, etc. They make thirteen song and hymn books. Of the sixty-five books and booklets printed over 120,000 each of two small books have been disposed of, one of which is, "What Baptists Believe and Practice," by R. H. Boyd, D. D., and the other a Sunday School Primer. Of Sunday School periodicals their presses put one and a half million copies a quarter, six millions a year. Secretary Boyd says: "I deplore even the very

reference to politics in our religious affairs. There is no politics whatever in our National Convention, and our friends need to help us protect our work from those who would misrepresent our spirit—Our Home Field.

A HOPEFUL OUTLOOK.

From the point of view of intellectual growth and self help, the education of the Negro has been a success. Few white Americans realize what sacrifices on account of his poverty the Negro has made to secure an education, and that practically no school has been opened that has not been filled. View the picture of a black woman teacher from the Tuskegee Institute, teaching school for weeks under an oak tree, then with hatchet and saw leading the way in the building of a school house and receiving for her services ten dollars a month. Later, see her closing her school at two o'clock that she and the older children may cultivate the acres of land about the school building from which three bales of cotton are raised towards the support of the school so that the term is finally lengthened from three to seven months.—Record of Christian Work.

Two Ways of Giving.

And opening their treasures they offered unto him gifts, gold and frankincense and myrrh, (Matt 1:11). A colored man was telling of his way of giving to the Lord: "Yes sir, I gibs de truck off o' one acre ebbery year to de Lawd." "Which acre is it?" the friend asked. "Well, that is a different question. Trul is, the acre changes most ebbery season." "How is that?" "Why, in wet season I gibs de Lawd de low land, and in dry season I gibs him de top acre of de whole plantation." "In that case the Lord's acre is the worst in the whole farm, for in wet seasons it would be quite flooded, and in dry times parched." "Ges so, you don't allow I'se going to rob my family ob de best acre I'se got, did ye? Is not that too much the fashion of our offerings to the Lord"—Missionary Review.

Notice.

Dear Sisters: The time has come for annual week of prayer in behalf of State missions. We plead for State missions because it is fundamental and is a help to all other missions. Any

church helped by State missions finally becomes independent, then it gives a regular system of offering each year not only to state missions, but to all objects fostered by our convention. Many places in our State have no houses of worship. Do not these waste places appeal to you? Some of them are calling for help. Sisters, lay this work upon your hearts. Let it bear so heavily upon you that your lips will tell the message, your feet carry its tidings. The Board needs your help, your sympathy and prayers. We want the State mission treasury filled. What a blessing we can make this week of prayer. "Helping together by prayer."

"The Master has come and calleth for thee. He calls for the personal life and work for you. This month of June give to your own State work. May our week of prayer result in great good. Prayerfully ask for guidance and ask ourselves, "Lord, what wilt thou have me to do?"

The program has been arranged and distributed. We want every society to observe this week of prayer and every member to make an offering to State missions. If you fail to receive the literature let me know, I will send at once.

Help in saving your own beloved State and see that State missions has a choic place in your heart.

Yours in the work,
MRS. WM. R. WOOD

Bertie Union Meeting.

The next session of the Bertie Union meeting meets in the church at Republican, April 28-30, 1905. To preach introductory sermon, E. J. Harrell; alternate, C. E. Edwards. To preach missionary sermon, J. A. Speight; alternate, L. M. Curtis.

Practical subject:

1. Should the Bertie Union be divided into two bodies? General discussion.

2. Should not all male members be required to vote in conference on every question? L. M. Curtis and Jno. F. Cale.

3. Our denominational literature, what is it and how may we increase its circulation and influence? N. W. Britton and F. J. Harrell.

4. Home Missions of the Southern Baptist Convention; the field, the need of the field and the duty of our churches to the field. C. W. Scarborough and C. W. Mitchell.

J. W. BOONE,
Moderator.

W. R. COBB, Clerk.

The "Backward Glance."

Miss Heywood tapped at Hazel's bedroom door. "I presumed on being your godmother, and came right up," she called.

A minute later a tear-stained, girlish face peeped out, and Miss Heywood was drawn inside a room that looked as if a whirlwind had just passed through it. "Horrible, isn't it?" Hazel agreed, as Miss Heywood glanced about. "You see, I was late to breakfast without doing a thing to this room, and then I rushed off to school, and mother left it all just for a lesson to me. And, oh, Ned has had that nice Mr. Wilson up in his room, and Mr. Wilson knows this is my bedroom, and when I asked Ned why he couldn't have had the brotherliness to close my door he said—oh, he said—he was so used—to seeing it like this—he never thought!" and a wet hollow in a pillow which had evidently been doing duty before received Hazel's unhappy face.

"Hazel," said Miss Heywood, presently, "if you'll take orders from me for sixty seconds I'll teach you something that will prevent your ever having this trouble again. I call it the 'backward glance.'"

Hazel was sitting up in surprise. "Go stand by the door," began Miss Heywood, taking out her watch. "We'll suppose you are starting down to breakfast, but as you reach the door you give one backward glance to make sure that your room looks as you'd like to have it if the person whose opinion you value most were to pass the door."

"You see several things to do, don't you? But you have just one minute to do them in. 'Now, ready, begin! Pick up that nightdress from the floor and hang it on its hook. Take the slippers from the bed and those shoes from the middle of the room and put them in the closet. Good! Snatch that towel from the back of the chair and hang it on the rack. Lay those gloves and dangling ribbons and that collar inside the drawer, and close all the drawers. Quick, please! Take that tangled mass of bed clothing and turn it smoothly over the foot of the bed. Lay the pillows on that chair by the window and throw up the window. Good! Hazel Marston, you did all that in one minute!"

"You stretched it!" laughed Hazel, breathless with the race.

"Not one second," denied Miss Heywood, and if my room looks tidier than yours today, it is simply because I never from the hour it was taught me, have forgotten to give the backward glance as I reached my door. Tell me, now," and she took the girl's face in both her hands, "wouldn't it pay to get up just one minute earlier?"—The Westminster.

In a hasty visit to the South, a Northern philanthropist finds evident signs of evolution. Among 18,000,000 whites there live 9,000,000 colored people, 3,000,000 of whom are mixed bloods, who are devoting themselves bravely and hopefully to cultivate Christian virtues among their own people.

It may be safely said that "more than a million colored people in the South are living intelligent Christian lives, and exercising a constantly growing influence to lift the whole race to a higher moral level." Immorality is yielding to Christian education.

There are certainly "200,000 colored families in the South where loyalty between husband and wife is maintained and the children are being trained to pure living and praiseworthy ambition. Good white men are considering more seriously than ever their responsibility for the improvement of the Negro race, and will seek to discharge that obligation. "The Negro is in better environment in the South than in the North. There he should be content to remain, and become industrious, intelligent, and law-abiding citizen."

An Effective Pastor.

In the latter part of 1903 Rev. C. M. Rock was called from Virginia to the pastorate of the Baptist churches of Clinton and Warsaw, and his work has been remarkably successful from the very first. He is a young man of power as a preacher, and of a kind of power that comes only from that true earnestness of conviction which makes him influential anywhere. He said in accepting the call that he should at all times speak plainly and he has never failed to do so when the occasion called for it. His personality is convincing in its determination and honesty, and he is a potent factor in every work for good in the community. He is loved by all who know him, and his churches are going forward and his comparatively brief ministry here has already resulted in the saving of many souls for Christ. He is able, fearless, conscientious, and a true follower of the Lord Jesus Christ. A FRIEND.

Clinton, N. C., March 21, 1905.

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Our Story Quarterly (new)	1 1/2 "		
	per copy 1 per quarter		
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Boys and Girls (weekly)	5 "	22 "	
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In the Crusade In This Country



for the cause of religion, education and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. When we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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Send names and addresses of young people able to attend a business college, marking with a cross the names of those you have heard speak of attending and we will send book containing words and music of over fifty favorite songs. Please mention this paper. Address either please, **Wheeler Business College, Birmingham, Ala.** or **New Orleans La., Houston, Texas.**



"Say Ma, I live all I be as big a goose as you." "Yes my child, if you don't use Magic White Soap." Rub Magic on soiled parts. Have them in water one hour. No rinsing. No wash board, no itches. If you use Magic White Soap, it will iron as easy as magic, has no rosin in the yellow soap.

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To the Insuring Public

The Penn Life Insurance Co., of Philadelphia,

On the 7th day of December, 1904, by its Board of Trustees, unanimously adopted the following resolution:

Be It Resolved by the Trustees of The Penn Mutual Life Insurance Company of Philadelphia Pa. in order that its policy-holders may have full and exact knowledge of its business management and of the security and character of its investments, that the President of the Company request the Insurance Commissioner of Pennsylvania, together with the Insurance Commissioners of Massachusetts and Wisconsin, either in person or by deputies, to make a full and complete examination of the affairs and investments of the Company, as provided for by law, said examination to be made as early as can be arranged after the closing of the accounts of the Company for the current year."

The request of the the Trustees was granted, and on the 1st day of February, 1905, the examination was begun, and concluded on the 24th day of April. The official representatives of the three departments, with their assistants and appraisers, in all some fifty persons, covered every detail of the business management and the character and security of the Company's assets. The complete and detailed report of the examiners is too voluminous for publication in the press, but has been printed in pamphlet form and will be furnished on application to the Home Office of the Company in Philadelphia, or to any of its authorized agents in the United States.

The condensed findings of the examiners are included in the following:

COMMENTS OF THE COMMISSIONERS

"There were prepared and submitted to the officers of The Penn Mutual Insurance Company such questions as were deemed necessary for them to answer. Attached hereto the same may be found as a part of this report."

"As called for in the resolution adopted by the Board of Trustees of the Company, a full and complete examination of the Company was made, and its affairs subjected to the closest possible scrutiny."

"The findings submitted by the examiners show that the net surplus of the Company, as of December 31st, 1904, should be \$4,490,498.66 instead of \$4,241,261.22, making a surplus larger by \$259,237.44 than claimed in the annual statement of the Company. All of the Company's assets have been appraised by competent experts employed in this examination, and the increased surplus shown arises from the conservative valuation of assets by the management."

"The charter of the Company, granted February 24th, 1847, provides fully for its operation on a purely mutual basis, and it has no Capital Stock. The Trustees are elected directly by the body of policy-holders, no proxy voting being permitted; and the officers are, in turn, elected by the Trustees, no one of whom is eligible to official position."

"The officers and Trustees exercise constant, intelligent and faithful supervision over all features of the Company's business."

"The real Estate of Holdings were examined by competent appraisers selected in the various localities, with the result that the valuations obtained are \$387,699.76 in excess of those claimed by the Company."

"The Mortgage and Loan Departments are well organized and administer their respective duties with commendable caution and skill."

"The Loans on Collateral are amply margined. The stocks and bonds owned were carefully quoted, and the market value ascertained through bond experts, with the result shown that the values claimed by the Company are conservative."

"In Addition to the legal requirements the Company has voluntarily set aside \$1,062,679 in order to meet any possible contingencies in the way of lower interest rates or excessive mortality."

"The Expense of Obtaining new Business has been kept at a normal figure, and no disposition has been found to unduly develop the writing of insurance upon Deferred Dividend Plans. On these the dividends are apportioned annually, and the interests of the policy-holders are fully guarded by the terms of the contracts and the practice of the Company."

"The Agency Branch, looking at the annual product of new business, has been conducted with due economy and with fidelity to the interests of policy holders."

"The Selection of Risks is in competent hands, as the very excellent mortality experience of the Company indicated. The Company is operating in practically all the States and Territories of the United States, and on December 31st, 1904, had upon the 'paid for' basis \$140,798 policies outstanding, insuring \$332,016,287."

"Although an examination of this kind naturally interferes with the routine work of the office, the officers and employees of the Company rendered every assistance within their power to the examiners, and cheerfully complied with all requests."

Signed **ISRAEL W. DURHAM**, Insurance Commissioner, Pennsylvania.
FRED'K. L. CUTTING, Insurance Commissioner, Massachusetts.
ZENO M. HOST, Insurance Commissioner, Wisconsin.

It is with pleasure and satisfaction that the Trustees and Officers have received and now publish the report of the Commissioners. In the future as in the past they will strive to fulfill the mission of A PURELY MUTUAL COMPANY, confining their efforts to transacting business within the lines laid down in its Charter and By-Laws and in strict compliance therewith.

HARRY E. WEST, President.

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For the accommodation of delegates and visitors to the above Convention, the Frisco System takes pleasure in announcing that tickets reading via their line from Memphis to Kansas City will be accepted for RETURN PASSAGE VIA ST. LOUIS, and upon deposit of ticket with joint VALIDATING AGENT at St. Louis and payment of 50c validating fee, a stop over of 5 days can be secured. This arrangement is made for the purpose of enabling those who may desire to attend the Northern Baptist Anniversaries which convene at St. Louis immediately after close of the Kansas City Convention.

SPECIAL TRAIN will leave Memphis 9:30 p. m.

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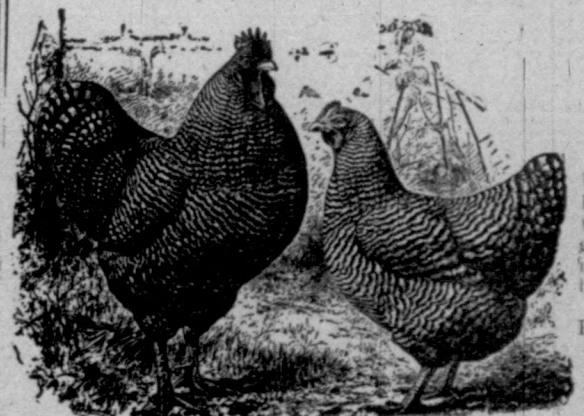
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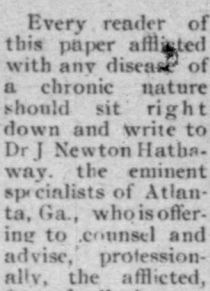
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